

*Come and see.*

THE BLISSE  
OF BRIGHTEST  
BEAVTIE:  
SHINING OVT OF SION IN  
PERFECT GLORIE.

*Being the summe of foure sermons preached in  
the Catbedrall Church of Gloucester at com-  
mandment of superiours.*

BY WILLIAM LOE.

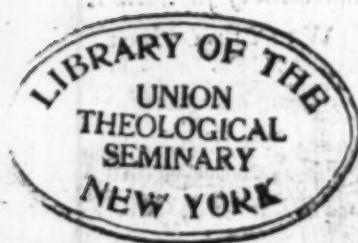


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1614.

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# TO THE RIGHT WORSHIPFULL, AND

RIGHT WORTHY GENTLE-  
man Sir William Sandis Knight, and to that wel-  
disposed, & very Christian Ladie, the Ladie Mar-  
garet Sandis his vertuous wife, and ioyfull  
consort, grace and glorie be mul-  
tiplied in Chriſt's kingdomeſ  
of grace and glorie.

My honored. The Chriſtian neighborhood, and  
kind commerce both of  
bountifull liberalitie, and  
gracious respect, which  
my ſelfe, and mine recei-  
ued from you and yours this time twelve-  
moneth by our contiguous vicinitie, hath  
occasioned me to be thus bold in ſaluting  
you after long ſilence with a paper token, the

onely miniment; and memoriall of a Scho-  
ler in this last, and worst age, that hath no-  
thing for vs but bookeſ amongst the best,  
and by-words amongst the worst, as her one-  
ly bequeſt, and our legacie. Howſoever, not-  
withstanding it is the heartie ioy of Israel, &  
the vnspeakeable comfort of Iacob, that ſtill  
ſome of the precious balme of Gilead that  
falls vpon Aarons head, doth diſtill downe  
euen vnto the skirts of his priuilegiall clothing.  
And whereas others may haue ſpices, and  
balmes to preſerue their bodies for a time,  
and monuments of brasſe, and ſtone to con-  
tinue a future glorie to their memorials: yet  
euer thoſe haue beſte moſt enobled, whose  
remembrances the tokens of vertue, and  
godliueſſe haue endeuored to eternize, and  
keepe from the rotteneſſe of corrupted ba-  
ſerie, and obſcure obliuion. And albeit the  
purport of this whole project is but the tur-  
ning of my tongue into my pen, and the  
matter it ſelue is but a preaching againe (as  
it were) the ſame words another Sabbath day,  
as the Gentiles beſought Paule in the Acts:

yet

yet I pray you entertaine them as the presence of my spirit, the pledge of mine heart, and the earnest of that affection, and loue which I iustly beare vnto you. And whereas before I speake in a great auditory in the presence and countenance of a living man, am now content in this my paines to bury my selfe in a dead letter of lesse effectuall perswasion: But principally I protest to this only end and purpose, that God might be magnified (if it be his holy will) in me the weakest, & meanest of his seruants both by the meditations of mine heart, and in the endeaours of mine hand. The Treatise is of the loue of God devoted vnto your selues in whom I haue obserued much loue toward God, toward your brethren without, and amongst your selues at home. Goe on then (blessed in the Lord Iesu) in this sacred vertue that disposeth you to God so amiable, and you shall find these holy encreases in you. 1. You shall euer desire to thinke on him that made you. 2. Gladly, and willingly to frequent his house the pallace of prayer. 3. Duly to speake, and

Job. 30.

Luke 2.

1. Pet 4.

THE EPISTLE

10.14.

& talkes of him. 4. Often to heare of him by his messengers, and to meditate of that you heare. 5. Readie will you be to giue for his sake. 6. Ioyfull that you suffer whatsoeuer it be for Gods honour. 7. Duly to bowe your hearts to the obedience of his holy lawes, 8. Yea you wil loue them that loue the Lord, and despise and hate them that hate him. 9. Neither will you loue this world, nor any thing therein, vnlesse it be for the Lords cause. 10. Yea in a word, you will loue your friend in the Lord, and your enemie for the Lord.

1.10.3.

10.18.

1.10.5.

Mat.12.

Long may the blessing of this diuine loue which is the beautifull Idea of your soules, sparkle and flame in you. Let the God of heauen grant that the distempered humours of misperswasion may neuer quench it within you, nor the ouerflowings of vngodli-  
nesse in the world euer put it out, but let the light of Gods owne most blessed coun-  
tenance for euer and euer shine vpon you, and cause it to be enflamed eternally. I be-  
seech the God of heauen and of earth to  
multiplie

DEDICATORIE.

multiply his richest blessings vpon your selfe, your Ladie, and your children for euermore. Euen so Lord Iesu be it.

The Colledge of Glou. Febru. 20. 1611.

*Tours, because you are of Christ.*

WILLIAM LOZ.



THE EPISTLE

TO THE CHRISTIAN READER, BUT ESPECIALLY TO E.B. HIS VERY  
much respected friend, Grace, and Glory

Psal. 68. 1.



*Et God arise, and let his enemies be scattered, let them that hate him, flee before him. As the smoke vanisheth, so let them perish at thy presence (o Lord) that haue euill will at Sion. But let them that loue and seek the Lord, be euer ioyfull and glad in him, let them be telling his praises from day to daie. And if there be any man so brutish, that loueth not the Lord Iesus, let him be had in execration Maranatha.*

1. Cor. 16. 22.

Picus Mirad.  
Hexapl.

Zanob. in Eu.  
chirid.

*Seeing man being fallen is raised by Christ onely, man is returned to God, having turned awaie from all good. The Angels that fell are damned, man that sinned is pardoned. To man God hath given a motion neuer to ceasse vntill he rest in him, grace to guide him, goodnes to imbrace him, messengers of glad tidings to instruct him, faith to furnish him with the fulnesse of perswasyon, sanctimony to dignifie him in this life, glorie to deiifie him in the other life. Seeing with Iesus Christ also is the fulnesse of ioy, whose name is saluation, whose passion redemption, whose sacrifice satisfaction, whose bloud purgation, whose resurrectio sanctification, whose ascension eternall glorification. And seeing that the*

*Lord*

TO THE READER.

Lord Jesus Christ is loue substantially, having nothing in him selfe but himselfe, being loue it selfe essentially, not accidentally, he is also loue causally, causing it in others, as in the Elements, in the creatures, in the sweete symphonie of the whole uniuers, and in the bitter iarres of mans corrupte nature, making men to be of one mind in an house, and of one heart in a common-wealth. He is loue actively louing all things he hath made, man more particularly, his redeemed most especi-ally, with a loue to the end, in the end, without end.

Bern. de am.  
dei.

Louing them in their election, when they could not loue him, louing them in their redemption when they would not loue him, louing them externally, for they have a promise to enjoy their outward blessings, louing them internally, for their hearts shall be comforted, louing them eternally, for they shall ever be blessed with him in heavenly things. He is loue passively most war-thie to be beloved, being louing euerie daie in multiplying his blessings, being louing everyday in magnifying his mercies, louing vs first in preventing vs mercifully, louing vs in continuance in guiding vs powerfully, louing vs last in perfecting vs eternally. See so louing that if he go to punish, he walkes a soft pace, he comes in the coole of the day, but to shew mercie he comes, for he is gracious, righteous, yea our God is mercifull, pu-nishing three, or fourre of the generation of the god-lesse, but shewing mercy to thousands that loue him, and tare in his feare. Taste then, and see how gracious the Lord Iesu is, and how plentifull is his goodness, which he hath layed vp for them that feare him, and prepared

for them that trust in him, even before the sonnes of men. He being the perfection of Priesthood and prophecie, of sacrifice and sacrament, so that now who so setteth his heart upon any thing but upon the Lord Iesus, is liable to the extreme curse of Gods desertion. Set not then your hearts on beanie, beloved, it is but a forward blossome soone nipt; nor on pleasure, it is but a bitter pill lapt in sugar; nor on your belly, it is but the panarie for the deafe woules; nor on riches, they are but goutes, and baistes to infare vs; which while they are in getting wearie vs, while they are possessed, befoole vs; and when we lose them, they cruifie vs. Set not your hearts on the fauour of Princes or Potentates, for they are but the sonnes of men; nor on ambition, it is but a feather tossed with the wind; nor on gay apparel, it is but rags; nor on godly houses, they are but so many bonefiers against the day of doome; nor on any thing under the sunne, but only like, and loue them in and for the Lord Iesus sake, as they are either remedies for sin, or directions in ordine ad Deum for our usefull heoffites; and furtherances to further our future happiness. But as for those who despise the spirit of grace, and trample the blessed bloud of the new Testament under their feete, as do all sycophantizing Papists, schismatising Puritanes, neutralizing Atheists, satanizing scorner of all godlinesse, truth, and honestie: I will ever pray against their wickednesse, Plat. 69. Let their table be their snare, their eies dimmed, their habitation voide, their backes bowed downe, let them heape vp iniquitie vpon iniquitie, and let their names be razed out of the booke of life.

Let them be unto us as pagans & Ethinicks, and Publicans, as unclean leapers put out of the camp of Israel, as rotten members, cut off from the body of the Church, as dead branches, broken off from the true vine, as unclean dogges, put out of the body Cittie, and as those of the Concilation, of whom we must beware, Phil. 3. 2. Yea let all that is about them be hatefull unto us. Let the goods of such be as the cursed things of Iericho, their houses as odious as aakes, their possessions as direfull as Acheldama, their gaines as vile as the Phaties Corban, their name as branded and as infamous as was Ieroboams, their posterite as obscure as the untemely fruite of a woman which never seeth the sunne. If they be honourable, and do not honor Christ, o Lord lay their honor in the dust. If noble, let them be accapted base, unlesse they be ennobled on Iesus Christ. If learned, let their learning be a by word, and a fable among the vulgar, that studie not to be students in Christis schoole. If they be a whole nation, let their portion be as the men of Ashdod, 1 Sam. 5. If a king, let him be made as Nebuchadnezzar that he may know the Almighty. If a Courtier, let him be despised in the sight of the king: yea let all them be delinuered ouer that loue not the Lord Iesus but despise him, unto Sathan by excommunication, that confession at least may be wrested from them as it was from Simon Magus, and Eli mas the Bariesu, who craved aide of the Church which formerly they desperatly despised; that if it be the will of the Lord, they may be saued by repenteance in this day of grace, before that fatall and finall diuorce from the

Ioha. 6.

Dan 3.

Lord

THE EPISTLE TO THE READER.

Mat. 25,

*Lord of their soules and bodies be denounced, before the  
curses of separation, Depart from me; of indignation,  
ye cursed; of dolor, into fires of desperation, into hell fire;  
of confusion, prepared for the devill and his angels, be  
in the last judgement awarded against them, for their  
contempt of the Lord Iesus Christ. But to them that  
seeke the Lord Iesus, mella fluant illis, and all the beat-  
itudes of mount Gerazim, let their eares never heare  
the horrours of the vale of the children of Hinnon, but  
let Sions rayes shine upon them all their life, and let the  
Lord Iesus appeare unto them in his second coming to  
saluation, who loue him, and looke for him from heauen,  
and long for him from the bottome of their hearts, cry-  
ing come Lord Iesu. Let them heare o Lord thy perfect  
blessings; of associacion, Come, of benediction, ye bles-  
sed; of inheritance, possesse; of glory, the kingdome; of  
election, prepared for you, before the foundations of  
the world were layed. And God perswade*

Heb. 9. 18.

Apoc. 22.

Mat. 25.

*Iaphet to dwell in the tents of  
blessed Sem. Even so (o  
Lord) be it. Amen.*

My welbeloued is white, and ruddie, she chiefest  
of ten thousand. Cant. 5. 10.



Ou may iustly demand of me  
(blessed, and beloved in the  
Lord Iesus) as the daughters  
or faithfull people of Ierusalem  
do here of the spouse in  
the Canticles, concerning her  
beloued, saying: *What is thy  
beloued more then other beloued?  
what is thy beloued more then another leuer?* Ibas thou  
dost so charge vs? because of late I denounced from  
this place before you (not against you, for I am per-  
swaded better things of you my brethren, and such  
as accompanie salvation) *Pauls* his fearefull curse of  
*Anathema Maramatba*, to wit, *If any man loue not the  
Lord Iesu les him be accursed when the Lord shall come:*  
And my reply vnto you must be my text, which the  
spouse here maketh to the like demand, *that he, My  
beloued is white, and ruddie, the chiefest of ten thousand.*  
The words are few, the matter manifold.

Out of *Sion* (faith Daniell) hath God appeared in  
perfect beautie, for what higher, and more heavenly  
perfection can be imagined, or was ever had of then  
*Sions* sacred rayes, which giue bright splendor, and  
most gloriuous lustres to the whole Christian world.  
The rigor of the law frō *Sinay* is satisfied in the rig-  
orousnesse of the *Gospell* from mount *Sion*. If any the  
be affectionate, let him come hither, here is loue; and  
if

Cant. 5. 9.

1. Cor. 16. 22.

Exodus 27. 7

Cant. 5. 10.

Psal. 50. 2.

if he haue grace, here is his welbeloued also, and this commencement and commerce of sweet loue, will be the whetstone of true, perfect and perpetuall loue.

If any be curios, here is amiable beautie white and ruddie white, answering the purenesse he would haue, and ruddie corresponding the zealous hartnes he would craue. And furtheril be shall be curios, and be elegant for marum spectator, here is choice, cuen the chiefest of ten thousand. For here he may behold the spouse, first shewing her deere affection, then her true loues description: her affection she vitereth by appellation of vnfained loue, welbeloued: and also by application, thus, *My welbeloued*: she then describes him generally, as thus, *is white, and ruddie, the chiefest of ten thousand*. And then particularly in his parts as in the verses following of this Chapter.

The diuision.

In her generall description she sets him downe in orient colours of heavenly perfection, as first his purtie, *is white*, both essentially (4) and especially to, white. Secondly his purity, and zeale both *Zeraphical*, and also *Chernical*, wholie passible, wholy amiable, cuen in these words (*and ruddie*), which is a sweete, and seemely comixture of white and red. Then she choice aboue thousands, and the chiefc of choice the chiefest of ten thousand. In loue then you see he is matchlesse, in purity spotlesse, in zeale pricelesse, in choice peerlesse.

*Come bieber then I thou passionate louer, and repente thee of thine inordinate, and immoderate loue to alluring,*

alluring, and deceiptfull beautie, that vaine vermillion die mingled with white, (like bloud in snow) both vanishing with the Sunnes beames, with sicknes, old age, and many other casualties, and whereof thou thy selfe art suspicioius, even while thou dost enjoy it, and art inlie tormented, lest an other should pertake with thee: come hither I say, and sit downe at these pure waters a while, and let thy soule see, and be rauished with the sight of celestiall beautie, and grace shinning vnto thee (miserable, and wretched man) euuen from heaven; and yet thou never didst vouchsafe so much as once to cast thine eie vpon it.

No man I confessie can pourtray or delineate this loue vnto thee as it is in deede, therfore I could wish that my soule had consulted with the Lord Iesuſ his *Paranymph* the beloued disciple, who leaned vpō his ſacred breast at ſupper, and ſelt the breathes of bleſſed loue that breathed out of his tender bowels, or had bene rapt vp with *Paul* into the third heauen, to be lift vp aboue my ſelfe, or had ſene that glimpse of glory which *Peter* ſaw in mount Tabor, or had conſertered with him who died meditating on this loue, and ſaying at his laſt gafpe, *Loue is as ſtrong as death*: or had bene with *Philip Melanthon* who departed this life ſaying *Egregiamur, egregiamur*, or at leaſt had heard ſweete *Bernard* preach thereof, or learned *Thedore Beze*, both purpoſing to write their meditaſions thereon, and to go through this ſong, but both dying before they could finiſh it, as being ſurprized (as I conceiue) with the ſingular loue of the Lord

C

Iesuſ

Ioh.13. 23.

1. Cor.13. 4.

Mat. 17.

Aquinas.

Cap. 3. 6.

Cap. 3. 11.

Iesus pourtrayed herein moſt myſtically, and diuinely.

But how ſhall I then dare to aduenture, or take vpon me to open my mouth to ſet forth this loue? ſeeing as S. Bernard ſaith, None can vnderſtād Pauleſ meaning, but they that are endued with Pauleſ mind, ſo none can conceiue the ſpouſeſ affection, but they that are touched with the like loue. How ſhall we either ſpeak of the ſpouſeſ tender affection, or you heare accordingly: ſeeing we are all carnall, ſold vnder ſinne, and theſe things are myſtically, and ſpirituallly diſcerned. This onely comforts me, that God hath graunted two meaneſ to know theſe ſacred myſteries, the one iuſtified and extraordinaire, onely proper and pecuſiar to the men of God in the former ages, the other acqainted by ſtudie, and induſtrie, ioyned with invocation to God for illumination & grace, the onely ſacred reliques of Ieſus Christ left to his ſeruants in theſe laſt ages. The Gofpel being the foundation of all our ſacred ſkill, out of the which whomeuer preacheſt Christ cruciſed, hath the mind of Christ. And having his mind, we may with reuolent boldneſſe anſwer, that we alſo know the true Churcheſ meaning,

Hearken then to the Churche here byling Christ, *her wellbeloued*, for he is hers, and ſhee is his: ſirſt, ſhe by way of petition intreateth ſaying, *Shew me ſheath whom my ſoule loueth* (when thou ſealeſt, where thou ſtill al noone?) And then he by way of replication anſwerteth, *My loue, my loue, mine un-  
defiled*

defiled, open unto me, for my head is full of desire, and my bosome of the drops of the morning: whereupon the Church doth in eight Chapters in this divine song, nine and twenty times style him (her best beloved) as if she could never too oft remember his vnspeakable loue towards her his welbeloved. *Saints Paule* also a sonne of this sacred mother hath in his Epistles fiftie hundred times the name of his Lord Iesus, as accōpting himselfe most happie, when that most sacred name of loue and life sounded in his lips, or was written with his pen. If therefore we of the last and woist generation be transported, and out of our wits as you think (being rauished with the surpassing loue of God, it being shed in our hearts by the holy Ghost) wase it to God: or if we be modest, and in our right mind, we are it vnto you, for the loue of Christ constraineth vs.

*S. Iohn* the beloued disciple, now being old, writes of nothing else but of this loue, as appeareth in his canonical Epistles, chusing now to die, and depart in beholding the surpassing beautie thereof, in so much that he summons all degrees, children, yong men and the aged to the view thereof, as being indeed their heauen vpon earth. *For who so abideth in this loue, dwelleth in God.*

If we shall descend lower to other lights of the Church, we shall also see that this was the earnest, & most certaine pledge that their soules had here, euen to be swayed, and transported with this diuine loue. Every thing is caried with his weight: *Loue is my  
bosome weight*

  
Genebrards  
obseruation.

  
3 Cor. 5. 13.

14.

  
1. Ioh. 2. 14.

  
1. Ioh. 4. 8.

Aug. in Soli  
loqui  
Bern. dc a-  
more Dei.  
Cyprian. de  
modo dilig.  
Dei.  
Euseb. Emiss.

Deut.30.14.

weight (faith S. Augustine) by it am I carried, whither so-  
ever I am transported. S. Bernard admireth this loue, that  
God being so great, so greatly should loue vs wretched  
miserants, and bat freely. Cyprian adviseith vs to pre-  
ferre nothing before the loue of Christ, forasmuch as he  
preferred nothing before our loue. Eusebius Emmiss. epito-  
mizeth our seruice thus. Be not distractid with many cir-  
cumstances, for whas God requireth of thee, is in thee, so  
wilt he service of thy mouth by confession, and the affecti-  
on of thine heart in faithfulness. In thy heart then hath  
God set the soules city of refuge, that whence the sun  
came, the medicine might thence also issue. How  
nigh then is this remedie? How sweete is this coun-  
sell! Of this doubtles speake Moses: It is weare even in thy  
mouth, and in thine heart: miserable therefore is our con-  
dition (faith Jerome) not to be with him, without whom  
we cannot be. Be with God we cannot otherwise  
(while we are here) then by affection. What (o loue)  
can be sufficiently said in thy praise? faith Hugo de S.  
Victore seeing through thee God shoulde humble himselfe  
to descend from heauen, and man shoulde be exalced from  
earth to heauen; great is thy power, that shew God shoulde  
be abased, and sinfull man so advanced.

Thus haue the sacred sonnes of the true Churches  
generation expressed their affectionate rauishments  
in this diuine loue, shewing that nothing can be  
more pious, nothing is more precious. And this  
heauenly affection also is not onely generall in the  
whole Church, but also particularly in every re-  
ligious soule, which appliceth it soundly, certainly,  
and

and sweetly to it selfe, and faith as the spouse here,  
He is my beloved, by way of appropriation, where-  
by wee may discerne a twofold certaintie of our  
faith, the one of the object; as that there is a life  
everlasting, that Christ died for the sinnes of the world.  
Both certaine by the promise of God. Yet this is  
small comfort, vnsesse the other certaintie of the  
subject also be assured vnto vs. To wit, that this euer-  
lasting life is prepared for me, and that Christ died  
for my sinnes. This indeed is the vndoubted worke  
of faith, *David could say, Blessed is the man whose sinnes*  
*are forgiven.* Yet this is but Christ in the whole cloth,  
(as we may say) but *Paul had learned to turne Davids quareum into his owne ego*, and say, *whereof I am*  
*cheare*, and so cut himselfe a garment therof to couer  
his owne wretchednes: For he well knew that as ma-  
ny as were baptizied into Christ, had put on Christ.  
So you see, he is fittid as a garment to weare, and  
not to gaze vpon.

The reason of this certaintie, is this. Because faith  
maketh that present which is absent. Therefore by the  
Spirit of God faith is called *The evidence of things not*  
*seen.* Neither is this certaintie of hope, but of knowl-  
edge. For *S. John saith, We know that when he shall ap-*  
*pear, we also shall appear in gloria.* And *S. Paul testifieth*  
*that the spirit assured our spirits that we are the sons*  
*of God.* Doubtless therefore most restlesse and most  
vnguer is the mind of that man which doubteth of  
Gods loue. For what auailith it ther, to be thy estate  
never so happy, if it be miserable to thy selfe. What

Cerimodo  
objicti.

Cerimodo  
subiecti.

Mal. 3. 1.

1. Tim. 1. 15.

Gal. 3. 27.

Heb. 11. 1.

Rom. 8. 16.

comfort is it to a king to weare a crowne of gold, albeit in great happinesse of estate, if he be not perswaded of the enjoyment therof? What found solace is it to any Christian to know, that there is a life euerlasting, & yet knowes noe whether he shall heare *Come ye blessed, or go ye cursed?* it being a very dictate of nature, That no man is happy, but he that so thinketh himselfe. The felicity thereof consisting not in the happy expectation, but in the present persuasion.

Thus then you see the appropriation of this loue, how necessarie it is, and not onely herin, but in all other inducements of godlinesse. S. *Augustine* recordeth that he was converted by reading that of S. *Paul*, *Rom. 13.* *Not in chambering, and wantonness, friske, and denuyng, but pay on the Lord Iesu*, so S. *Augustine* applied the Scripture to the particular reformation of his owne life. And *Alipius S. Augustines* louing consort applied the beginning of the 14. Chapter to the *Rom.* to the end that S. *Augustine* might thereby retouer & confirme him that wavered, and staggered in the holy faith of Christ Iesu. So the spouse here appropriateth Gods deere loue to her owne affections, whereby we may leavne, *This is a devoted and truly religiouse soule, Christ Iesu applied is the onely loue, and life.*

O heare a godly loue speake in her diuine phrases to Christ Iesu, applying him to every part, to her mouth, saying, *Let him kisse me with the kissoes of his mouth, that her words might be gracious, and seasoned by the lat of the spirit of God.* 2. *To her breasts,*

Mat. 3.5.  
Scœca.

Aug. lib. conf.  
fel. 8. cap. 12.  
R. Rom. 13. 13.

The lesson.

Cant. 1.1.

My

My beloved is as a bundle of myrrhe vnto me, he shall lie  
betweene my breastes, that by alwayes meditating on  
him, she might not be drawne aside to the by-paths  
of follie, and vanity. 3. To her affections, *Set. one. 11. 1*  
seale upon thine heart, that she might never be without  
his impression. 4. To her actions, *And an swere*  
upon shynge arme, that she might never be destitute of  
his directions. The reason is, *For loue is as strong as*  
*death, it alashieth as cruel as the grave: Much water can*  
*quench it, neither can the floyd dronne it;* whence en-  
sueth a whole resignation. Therfore I am my beloveds,  
and he is mine. Thus the true spouse, *David likewise in*  
*the same case, I am thine o' Lord, hide no shyn coman-*  
*dements from me.* David was now adiudged for sinne,  
not for Sathan, nor for the world, nor for the flesh,  
nor for his owne selfe, but for the Lord totally by re-  
signation, fully by affection. And verily how can it  
be otherwise, but that a religiouse soule shoud thus  
wholly devote it selfe to God in all fac'd affection,  
if it call to mind but these minyngs following: in the  
First what *jeremie saith, how the Lord speakeþ,*  
when he considered wherof the sorres of men  
were made, and weyghted, that they were but dust,  
and therefore in his speche to them he said, *God* did  
not to the Angels that fell, *Shall they fall, and not*  
*arise? shall they turne away, and not turne againe?* He  
is rising from the gulf of hell, and returning  
from the bandage, he doth capitall of the diuell, suffer-  
ed vnto vs by promise to Gods spesuering partie.  
Secondly when we shall rememb're that God hath  
omitted

Cant. 8. 6.

Cant. 7.

Psal. 119.

Ier. 8. 4.

S. 2. 2. 3.

Pius Mi-  
rand. in Hep-  
tapl. sup. Gen.

Job. 3.

Rom. 8.

omitted all his other creatures of heauen and of earth, and as it were neglected them, and hath set his loue onely vpon vs, yea the Angels that fel he hath reserued in chaines of darknesse, for the iudgement of the great day, and yet fauor a remnant of the sonnes of men. Thirdly, when it shall call to mind, that to all other creatures God hath giuen a direct motion to content themselves in their now being, but to man a circular motion, that we should onely seeke our felicitie in him, in whom we had our beginning. Fourthly, that forasmuch as Gods grace is giuen vs for our guide, in this dangerous world, which ouercometh infallibly the world, the diuell, and the flesh, holdeth the truth inseparably against all heresie and schisimie, and leadeth indeclinably into the Paradise of God, we should with all deuoted thankfulnesse entertaine this holy blessednesse. Fiftly, seing that we may by holy faith (as in a chri-  
stall mirror) behold the whole holy and vndeuided Trinitie in this worke of louing, sauing and sanctifying grace, we should as those that had newly receiued their eye sight, after a long blindnesse, be rauished with ioy, and comfort. For see, God the father so loued vs, that he gave his onely begotten sonne, &c. that whosoever beleeueth in him should not perish, but should haue euerlasting life. God the sonne so loued vs that he would die for vs, God the holy ghost so loued vs, that he maketh request for vs with ligthes vnuutterable in our soules.

Who would not then gather hence diuine affe-  
ctions

ctions according to the measure of grace giuen vnto vs calling to mind the precept of Christ which is the summe of all: *Thou shal loue the Lord thy God with all thine heart, and with all thy soule, and with all thy mind,* that is, saith S. Auguſtine, loue him with all thy right reason, with all thy curtest affection, and with all thy strongest powers, loue him with all thy understandyng, with all thy will, and with all thy memorie; loue him wisely, that thou be not deceyued by the diuell, it is an angell of light. Loue him sweetly that thou be not allured by the wicked and bewitching world. Loue him valiantly, that thou be not daunted with the diuellish projects, and practises of Gods enemis. See the sparkes of this diuine, and seraphical fire in *Daniel* who is stiled *vir desideriorum*, a man never satisfied here, but still desiring to be replenished with the full sight of God. Behold them in *Eſay the Evangelicall Prophet*, whose ſoule desired God in the nighteſeaſon when his eies were bereft of the diſtinations of the day: In *David* alſo whose ſoule thirſted for the liuing Lord; and in *S. Paul* who was ſtraited for want of this enioymēnt and cried, *Who ſhall deliver me wretched man that I am from this body of death?*

Doubtleſſe theſe holy ſoules knew that this loue was all loue vnto them, for euen in naturall loue Christ can be all things vnto thee; whereaſt thy gold cannot be thy clotheing, thy ſiluer cannot be thy drinke, thy bread cannot be thy light, Christ alone is all this vnto thee. If thou neede neceſſarie loue, he is

D

thy

Aug. in lo-  
cum.

Eſay 26.

Rom. 7.

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thy protector, and bulwarke. If thou wouldest be happy in loue, with him is the fountaine of living life for euer. These considerations, and the like caused Gods children never to admit any thing neare their hearts, contrary to this loue, as is the affection inordinate to the creature, but loued the creature onely for the Lords sake. They euer remoued farre from their holy affections all carking care, and ouer much toyling in the busynesse, and negociations of this wold, as being the deceitfull bane of this loue: vsing indeed the world necessarilie, but so as if they vised it not, which caused their loue to be continual, not flashes of passion rather then true affection, enduring for a moment, but resembling the loue of the blessed Saints who see God, and loue him for euermore. Againe, they knew that if we woulde be couerous, and sell our loue, none could buy it dearer, for he will giue vs a kingdome for it: if we woulde be liberall and give it, none more worthy of it, for he is absolutely the soueraigne good. But if we woulde haue our loue strained from vs by violence, he also will vnsheath the sword of the Spirit, and with the blade thereof devide it under the soule and spaint, even with this one stroke, *If any man loue not the Lord Jesu, let him be accursed. Anathema Maranathas.*

Butthenmore the fithfull soules will hence gather good degrees and steps of grace, as first, conuicting euon in nature, that if one had lost an eye, or were distractid of his wit, or were condemned to execution, how woulde we tender him that could

and woulde heale our eye sight, restore vs to our right minde, and redeeme vs from the dreadfull horror of death. But Christ hath illuminated vs with the light of grace, that were in the power of darknesse and shadow of death, hath giuen vs repentence vnto life, and regeneration, that were sold to sinne and Sathan, and hath purchased for vs a pardon, that were condemned to euerlasting torment; was made poore that we might be enriched, gaue himselfe for me, (saith *Bernard*) that I might be giuen to my selfe: yea we owe him now more for redeeming vs, then for making vs. For in the creation he spake the word, and it was done, but in our redemption it cost him his dearest bloud. In this life he hath promised, *That all things whatsoever, shall worke together for the best to them that loue him:* and in the other life the eye hath not seene, nor the eare heard, nor the heart can conceiue, what is this displaied gloty, in seeing him as he is seene, and knowing him as he is knowne. And to purchase this inheritance for vs, see how vilely he esteemes himselfe, being sold for thirtie pence, and prizeth vs vs (I say) wretches at so high a rate, as his owne most pretielesse, and precious bloud.

O insensible, indurate, and intollerable vnthankfulness of the sonnes of Adam, who do not totally resigne themselves, and their affections to this loue! But yet for all this, behold I pray you, and see whether Christ be the beloued of our age, and the *Helme* of our country, as we would beare the world in hand he is; and be you your selues witnesses in this

Bern. in Solil.

Rom. 8. 28.

case. Do we diligently seeke him (when we haue lost him by our preuariation) as wee vse to do those whom our soule loueth? and as did that much louing soule *Mary Magdalene* when she sought him in the fearefull sepulchery, and abode there, though a weake woman, and would not be satisfied with looking, but asked Iesus, (then as I see) (supposing he had bene a gardiner) *If thou hast taken away my Lord; tell me, where thou hast stopt him, that I may seke him*? O happy soule that so sought, that she found. Are we often frequenter of his house, and louers of the place where his honor dwelleth; as *Anna* did, who departed not from the Temple, but serued God day and night with prayers, and tasings? Do we talk of him in our journeying, as did the disciples that trauelled to Emmaus? Do we willingly heare of him, and in hearing lay vp the things in our hearts, as did the blessed Virgin? Do we restore and give for his sake as *Zacchaeus*, and *Cornelius* did? Do we suffer reproch gladly for his glory, and reioyce in it as the Apostles did? Do we loue his commandemens as *David* did? whose studie was in them day and night? Do we decline from the land of this world, and as *Paul* who wresting with the angells, settame, so we in the busynesse with God preuaile, but in the affaires of this world grow cold, and remisse? Do we honor them that serue God as the *Goliath* did, that would haue pulled ouer the iron to his eyes (had not the law of God, and a riuer for bad them to do *Past* their Preacher good)?

O how faire different are the affections of our times! If we looke the Lord Iesus among some gouernors, they say he is not heere, many of vs haue something else to do then to offend peaching. If ga-  
mong some of the rude people, they seldom or ne-  
uer thinked of him. If among the giddie heareers, with  
Peter they answer, we know nothe man. If among  
the worldly rich, with Dame they haue forsaken the  
loue of Christ, and haue imbibed this present  
world. If among the louy, but leude professors, they  
haue a shew of godlinesse, but haue denied the po-  
wer thereof. If among the tōtēous, there is linsey  
wolley, as farre as will make for their profit, so farre;  
and no longer they loue God, nor any of his ser-  
uants. If among the antebaptisical, zealous, they say  
we are not iustified by workes, and therefore we  
will do none at all. As if their faith, or any faith were  
available with God, but that which worketh by  
loue. If or without loue was never man saved,  
and with loue never any damned. If of the world-  
lings, they are so busie in deuiding Christ hiscote,  
that they cannot a while so loue. They are, of king  
Iugason and his cōfederates, that the sp̄it of Christ  
is not in them, treatynge therethy the p̄sersoual of the  
Church. Not unlike the seyned, and ruynt illib-  
naries of agayne; who thake, and lay th̄ Churche  
hath amchyl yebald do whataly can to p̄fane  
into their clime yerked handis, theribyl goodes of  
God Churche, which diuin for fader hōmifly  
bestowyd upon her. O good Lord Iesus come quicke-  
ly,

Math. 26.

Bero. sup.  
Cant. -

Math. 4.

Phil. 3. 8.

Act. 20.

ly, else thou wilt not haue one soote of ground left at thy second coming, to take possession of this earth that is thine owne, and all things therin by naturall right of inheritance, by merite of redemption, and gift of thine eternall Father. *him on to god shome*  
*Beloued, do we thus reward the Lords loue? foo-*  
*lish people that we are, our affections then are worse*  
*then we imagine: for if we give all we haue, the*  
*diuell offereth the whole world, and saies, *all this will I**

*gire thee. Do wee fast, the diuell eateth nothing.*

*Do we watch, the diuell sleepeth not. If then we ex-*

*cell him not in holy loue, he fare exceedeth and ex-*

*celleth vs, both in bountie, temperance, and watch-*

*fulnessse. What, are we become lame of both legs, as*  
*wis *Mephiboseth*, both in our loue to God, & in our*  
*affections to men? Let vs then become *Ishbosheth**  

*the sonnes of shame for it. Let vs be abashed, and*

*confounded in this outingratitude and negligē, and*

*let vs henceforth expresse in our actions the true*

*conditions of vnfained, and heartie loue.* *cl. diuine*  

*Leevs (brethren) loue God onely, and all things*

*for him, as did *Panh*, who *accepted all things deng**

*that he might gaine the Lord Iesu: 2. Let vs accompt*

*our selues unhappy that we be not where he is, as*

*did the said *Pahle*, who desired to be dissolved and to*

*be with Christ Iesu: 3. Let vs suffer al things for him,*

*yea death it selfe, that as *Paul* saide to the *Elders of E-**

*phebus* *at Mileum*, *that we may finish our course*

*with ioy: 4. Let vs be with him as we may, to win, in*

*affection, seeing ( while we liue here ) we cannot*

*be*

be with him as we would to enjoy his blessed presence: which is indeed apostolical counsell, *Set your affection on heauen and heauenly things, saith Saint Paul, and not on earth and earthly things.* Let vs loue all things, both persons, and places that belong vnto him, for our goodness extendereth not to him, *but to thau* that are on earth: and to such as excell in vertue. Let vs decke our selues to please him in our wedding garment, the robe of the faith of Iesus. Let vs seeke his glorie, and not endure his dishonor; and let vs weape when he is absent from vs by his grace, as did *Peter*, and *joy* when he is present with vs in his goodesse, as did *David*, who rejoyned when it was said vnto him, *Let vs go into the house of the Lord.*

Then shall we there see what an one our Loues, and daffernes, yea and bee iauisched both with our loues essentiall beautie, and especiall purity, for the true Church is white, not seeming so, nor painted, but natire, and naturall shining white. The purite of this bright beautie consisteth in the essentiales (8) and especiallnesse thereof, white. The essentiale discerneth it from all hypocriticall, painted, and seeming shewes of goodly lustre, which are for nought but to deceiue, and the especiallnesse distinguishing it from excellency from all other glories, albeit essentiale and true, for this beautie is both essentiale and especiall, and especially essentiale above all otheris without all compare.

Conserue with the wife man (that you be not de-  
centred with shewes) but in two oracles, and he will  
shew

Col. 3. 2.

Psal. 16. 6.

Psal. 133. 1.

8. 1. 2. 2.  
10. 1. 2. 2.

8. 1. 2. 2.

shew you of a glorying generation, and of a painted path || from which prosapie or generation a true Christian descends not, and in which way the faithfull beleeuers walke not; for in neither of these shall you finde Christ Iesu in his perfect beautie.

Pro.30.11.<sup>19</sup>

*There is a generation, with Salomon, that is wise in their own conceit: yet are not cleansed from their filthinesse.*

Pro.16.15.

This is painted whitenes, or concrited purenes. And *there is a way that seemeth to a man, but the issues thereof are the issues of death.* This is seeming holines, and pretended righteousness. Neither this generation, nor this way is essentially, for the one is in conceit, and the other in shew, both deceitfull, both dangerous, yea and (vnlesse repentance come in time) both damnable erroneous. Therein the more shewfull, the lesse thole (that content themselves in the one, and procede in the other) see, and know their sinfull erring, but are led on, and deluded with *3. conceitfull, headie, and specious glittering of their owne oneloved, and ouerweened Helen.*

1.Sam. 38.  
Luke 10.10.

Of this conceitfull pure generation comes the duell, and appears to the witch at Endor in the habit of holy *Samuel* onely to deceiue. The spies also that were sent to entrap our Sauour must receive their end from this generation, and faine themselves iust men, and demand questions of purtie, and professed holinesse; but the intendment was to turne the taile & sting like a serpentine, surrepent generation. *Herod* is another impe of this cursed brood, for he pretends worship to the Sonne of God, whom

Mat. 2. 7.

whom he like a finagle heire intendes to worrie. *Tudor* had the impudent and shamelesse face to say, *Is it he* as well as the innocent Apostles: And *Tulian* the apostate wrote a book entituled *Ad Christianos*, which altogether intended to pervert, and to vndoe the Christians. All this hypocrisie and painted purity is wrought out by the strength of imagination, and conceit, which *S. Paul* manerly termeth flattering of our selues; but the Naturalists shew it to be meere melancholy, phrensicke and madnes, vpon which humours the diuell chiefly worketh, and into which he doth most cunningly and subtilly insinuate himselfe to infesthe the simple. The instance of *Ananias* makes this evident, to whom *Peter* saith, *Why bushathan tempted thine heart that thou should belie the holy Ghost?* That is, See how *O Ananias* how strangely the diuell hath stirred vp thy fond imaginations, and suggested slyly into thy false conceit, that thou shouldest sell thy land in pretended purity, and holie perfection, and yet keepe halfe part, and belie the holy Ghost.

This unpure generation, and all the tribes thereof haue fourre principall characters, that as coate-armes demonstrate the pedigree, and deoies thereof, which are, First an inward conceit. Secondly a vanitiue vterance therof. Thirdly an affectation of publicke applause: and fourthly an admiration of it selfe, ioyned with contempt of all others. All these fourre being the waiting maides of ladies selfe loue. By the inward conceit, they are sure, that their breasts be

Mat. 2.6.

Rom. 15.1.

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E

Act. 2.14

Job 21.14.

Leoniculus  
noſter De-  
mocritenes.  
Tull. lib. 5.  
Tusc.  
Act. 19.

Vir. lib. 6. A-  
head.

not transparent like a glasse to be ſcene through, be  
their inward parts never ſo wretched, and therefore  
they reſt contēted to be ſpecious in ſpecie, & ſuperficie  
ſarum, that is, outwardly, to the worldſview, and  
to God they haue ſaid inwardly in their hearts, *De-  
part from vs, we deſire not the knowledge of thy wayes.*  
2. Then leſt that this inward conceit ſhould be too  
priuate, and none take notice of their hypocriticall,  
and hyperbolicall integritie, like an old bottle they  
muſt vent it, or elſe they would burſt, and vitter they  
muſt, yea ſlaue out (rather then haile) their owne  
ſoſteries, be they never ſo groſſe, or neuer ſo gree-  
uous to be endured. So that they may be then ta-  
ken for great ones (they thinke) and haue the names  
of *None ſuch*, or the great ouerie of vaine glorie  
and popularity, and heare otheris ſay of them, as the  
Ephesiāns doting on their Idol Diana, cried, *Great is  
Diana of the Ephesiāns.* And then do they beyond  
all meane, and meaſure admittē themſelues, and their  
owne beauties, as did *Narcissus*, and lift vp their  
plumes with the peacocke, contemning all other in  
the baſeſt manner, and crying out to their bretheren,  
(whom they moſt contemniously diſpife) like the  
*Elizæantipitits to the Tararian*, and ſay, *Procul, o pro-  
culiſte profani.*

But yet for all this the whole ranke of them, in  
the ſound judgement of true and eſſentiall wife-  
dom, are but row of fooliſh doawards, and dizzie  
drunkards, doting on their owne conceitfull beauty,  
and transgrefſing in the pride of their owne hearts.

ton

H

ſeeſt

Seest thou a man wise in his owne conceit, more hōpēs of a foole then of him. See the dottard. The reason is, because a foole is wiser in his owne conceit, then seauen men that can render a reason. Seest thou a man that is proud in his heart, he is as one that transgresseth with wine, as did drunken Zebul taking trees for men, and as did mad Ajax taking rammes for lambes, and taking carts for castles, as they do. *Qui concipiunt a- sharamētē.* The way also that this generation wal- keth in, is like them, to wit; a seeming iust, and imagined straight way.

Pro. 16. 12.

For whereas all skill in diuinitie is either opinion, faith, or knowledge; these dizzie dottards are onely guided by opinion, the very fountaine of Atheisme, and the high way to heretic and schismie grounded vpon uncertainties, and seeming truths, but are not guided by the direction of Iesuſ faith, which hath holy increasings, and doth *suscipere maius, & minus,* there being a progresſe *& fide ad fidem,* according to the prayer of the yong beleeuer, *O Lord increase my faith.* These contrariwise take vpon them to know suddenly all reason, all rule, all reſolutions, and like ignorant idiots controll even their learned Priests.

Pro. 16. 16.

Abac. 2.

Rom. I.

Certainly they might notwithstanding do well to call to minde Saules way, which seemed iust vnto him, when he spared Agag, and the best things for sacrifice, yet the issue thereof was the ouerthrow of him, and his estate. They might also remember the feticie zeale of James and Iohn, that would fire

1. Sam. 15.

should come from heauen vpon the Samaritans. But the Lord Iesus told them, that they wotted not of what spirit they were, and sent them to learne a new lesson, even this, *I will merite, and not sacrifice.* There is a way therefore that seemeth right, but the issues thereof are the issues of death. So St. Peter likewise in the tendernesse of his hart would not the Lord should suffer at Ierusalem, as he prophesied to his Apostles, Math. 16. saying, *Master spare thy selfe.* But the Lord called him an aduersarie, and told him that he sauored not of the things of God. In the singularitie also of his good manners, Peter said vnto the Lord, *Thou shalst not wash my feete:* but when he vnderstood better, that if he were not washed, he had no part with him, he suddenly changed his minde, and then would haue his head, and all his body bathed by him. And yet againe in the singularitie of his sinceritie aboue all his fellowes, he told his Master aboue all forsooke him, he would not and see his sinfull deede, immediately following, as a punishment of that presumptuous singularity, for he first, and onely denied him, and that most strangely being vanquished with very slighte prouocation. *There is a way then that seemeth right to a man, but the issues thereof are the issues of death.* In this covetous generation, then, and in this seeming way there is no essentiall worth, much lesse any especiall vertue to be found.

12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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beautifull generation, regenerated by grace, who are of his owne generation, and partake of his diuine graces by the measure of sanctification giuen them: they are also a choice generation set apart for himselfe, and for his seruice, which are stiled, The generation of them that seeke the Lord. The way that they insist in is a right way, riot of opinion, but of judgement; For all the waies of God are so many iudgements, saith Gods secretary Moses. These turne neither to the right hand too superciliously, nor to the left hand too superstitiously, but keepe the old, ancient and perfect way to God; Christ himselfe being their direction in this blessed way, for he is *verbum genitum*, the begotten word; and the way to him is by *verbum scriptum*, the written word. If therefore I should haue my wish, I wold rather choosd to be a doorekeeper to this generation of celestiall goodness, then to dwel in the glorious tents of seeming holynesse, and I shall rather be at sea, tossed with the tempestuous stógiest in the ship with those that humble professe themselves sinners, then on the shore in the table of those Phantisies that iustifie themselves with their hideous haughtinesse. *It has* should be Now as this bright beatie is essentially in the subiect, so also is it especiall in the brightness, and excellencie thereof. For there are fourre sorts of whitenes: First fanatically phantasticall whitenes. Secondly superficiall whitenes. Thirdly naturall whitenes, but changeable in the subiect. Fourthly native whitenes, and not changeable in the subiect.

batiolod

E 3

The

Deut. 9.

Nicolaus de-  
Lyra sup. 5.  
cap. Exod.

The first is the diuell transformed into an Angell of light, for he is fanatically phantastical white. The man that had a blemish of white in his eye was debarred from the priesthood, & was resembled to the owle, of whom the Naturalists yeeld the reason, that shee cannot see in the day time, because of the exceeding great whitenes she hath in her eyes, which scattereth so the sight, that the optiques thereof cannot discerne perfectly the obiects. Such are all those that conceiue themselves pure, and yet are not washed and cleansed from their euill conscience, who say they see, and therefore their sinnes remaine, for had they bene blind, they might pretend some excuse, but now all excuse is taken from them, because they say that they see. The superficiall white are painted sepulchers, and whitened walls, loathsome within, and the best is but wooden without, like the gilded potsheard *Salomon* speakes of, that the next shower of raine discouereth to be but an outcast for the pottersfield, how gloriously soever it glister. The natural white, but changeable, are they that are borne faire, but afterwards by the Sunne and soyle they become blacke and *Aethiopian*-like. Semblable are those that begin in the spirit of grace, and bright beautie, and end in the fraile and filthy flesh. The natuue and vnchangeable whitenes is that of pearleſſe, and priceleſſe diamonds, whose leaſt sparkle will ſhine, and give true luster, albeit it be ſeuered from the whole.

Such was, and is this ſpeciall *Candor* in our welbeloued

beloued Lord Iesus, and his chosen, who euē in this life haue these white robes in part put on them mentioned in the *Revelation*, nor their owne conceited attire of the righteousnesse of woikes, but Gods owne righteousnesse; and they haue also the white stone giuen them, which is sanctification in some measure as an earnest penny, and pledge of further fauor, and future beautie, to be perfected in glory. Behold then with milke white, and pure eyes of holy faith your Lord Iesus especiall and perfect whiteenesse, your precious diamond in especialnesse, by whom all wee, and as many as haue gone before vs being his holy seruants, haue bene beautified, and graced; *that haue strok to thow that haue strok*

Apoc. 3.

First as he is *Emanuel*, that is, God with vs. His conception pure, he was conceiued by the holy Ghost. 2. His birth pure, he was borne of an undefiled virgin. 3. His life the perfection of sanctimo-ny, for there was no guile found, no not in his mouth: *And he is perfect, that offendeth not in his tongue.* 4. His doctrine pure, correcting all the vnpure glos-ses of the reformatizing Pharisis; as in old time it was said, *I thou shalt not kill*, but Christ taught true puritie, that wee should not be angry with our brother vnauidedly. Teaching thereby, that furie and wrath doth oft transport vs to fell and desperate actions, and therefore his holy doctrine as an axe strooke at the roote. Againe it was said of old time *I thou shalt not commit Adulterie in act.* But Christ taught vs not to looke on a woman to lust after her, *and*

Iam 3.

Mat. 5.

and so in turning away out eyes, we should not behold vanitie: Likewise it hath bene said, *T thou shalt not forswear thy selfe.* But Christ taught that wee should not sweate at all, for he doubtlesse that vseth to sweate much, must needs sometime forget, and forswear himselfe: And it hath bene said of old, *T thou shalt loue thy neighbour, & hate thine enemy.* But Christ taught, *T thou shalt loue thine enemy,* for that is the exaltation of Christian charitie aboue all other loues. Nay, of euery idle word he told vs that we must render an account. Oh holy lessons, o sacred discipline! how pure is the beautie hereof, how precious the sinceritie: In his death therefore, neither death nor he that had the power of death could finde any part whereon to fasten their intended fute, but in spite of death, and the diuell, and the wicked world, he was declared mightily to be the Sonne of God, by the spirit of sanctification, by the resurrection from the dead.

Rom.1. 2.

The lesson.

Mat. 5.

Tit. 1.

We may learne then out of this which hath bene alreadie said, *That the puritie of a sincere conscience consisteth in essentiall and sanctified actions, and not in seeming holynesse of froward and durtish factours.* The blessing being promised to the pure in heart, and not to the wordy pure, but to the worthy, of whom it is also said, *That so such all things are pure: but of the other, That their very consciences are defiled, and they themselves (howsoever reputed holy for some goodworkes) yet reprobated to every good work.* The reason, because God requireth truth in the inward

inward parts, and the searcher of the heart knoweth what is in man. Likewise because no vnpure thing shall enter into the kingdome of God, and therefore surely no party proprie Christian that dealeth hypocritically shall those have entrance. I wonder therefore that any will be so foolish to make themselves odious every way by their seeming holinesse. First to the world, for the world hateth even those that are Christians but in shew. For it can diserne no further. Secondly they are abominable to God who hates them because they are but in shew. And lastly they are traitors to themselves, in deceiving their owne soules and consciences with deceitfull dreames of sanctitie. No wonder then when God's law

But let vs a little lanch forth, and ken the diuell transforming himselfe into an Angell of light and brightnesse, and boasting both of puritie, and pre-heminencie aboue, and before all others, both in Iudaisme, and also in Christianisme, as he even yet worketh with too too many in this our age. In Iudaisme we will take a view but of the Pharisees, Sadduces, Essens, and Hemerobaptists. The Pharisees were men separate from others in respect of their pretended perfection; they were pure in their garments, pure in their devotion, pure in their laundring.

Their vespures must be enironed, and the borders made broade with the commandements of God embroidered theron. *Lxx. 11. Mat. 15.* Their devotion such that they would not curse or the Sabbath.

bath were the sicknesse never so desperate , nor  
plucke an eare of corne in the extremity of hunger .  
Their washings diuers, both of hands, pots, boords,  
and what not ? Yet for all this outward pretended  
purenesse , Christ the true Doctor , and teacher of  
perfection tells them seauen times in one Chapter ,  
that they were meere hypocrites and dissemblers .

Mat. 23.

Sadduces.

The Sadduces so pure in their owne conceit, that  
they onely , and no other were the true Iustitiaries :  
yet were they so fottish that they neither knew An-  
gell, nor spirit; and then iudge how brutish , how  
bestiall , and how carnall they were .

Essens.

The Essens thought themselves both essentiall ,  
and especially pure aboue all others in the world .  
They wore white robes at all their refectiōns , they  
obserued so strictly and precisely the Sabbath, that in  
that day they would not make a fire , nor stop a run-  
ning vessell , nor lay an apple in the fire , nor  
knocke vpon a table to still a childe , nor quenich a  
burning , nor spit, nor do the requisits of nature ; yet  
*Epiphanius* rankes them in the ranke of branded he-  
retickes .

Joseph. anti-  
quit.lib. 18.  
cap. 2.  
Item de bel-  
lo Iudaico.  
hb. 2. cap. 7.

The Hemerobaptists every day did baptize and  
drench themselves in water , imagining that all their  
sinnes were thereby washed away , *forasse ex opere o-  
perato*; whereas *Epiphanius* saith, that the whole oce-  
an, and all the floods in the world cannot purge one  
sinner .

Hemerobap-  
tists.Epiph. de ha-  
rel.

These were the seemings of Iudaisme, all dying in  
their dreaming diuinities . In Christendome what  
should

should I recall from hell the old *Catbari*, that pretended the onely purity of life: the *Gnostiques* that had (as they deemed) the impropriation of all divine knowledge; or *Manes* that onely boasted of the *Paraclete*: seeing our later age of fresher memorie hath heard of, yea and scene fanaticall *Anabaptists*, dreaming *Euthusiasts* of revelation, and hideous visions, rebaptizations, and new pretended policie of Church, and common wealth: And we see many are daily misled, and misperswaded by *Iesuites*, the rare illuminates acompted of the world, who pretend aboue all the rest of their frie to be the most perfect in respect of their direction in all negociations, *in ordine ad Deum*; and most sacred in that holy exercise which they obtrude vpon their nouices, that subiect and devote themselves vnto them; yet are they no other indeed but the *Chimeras*, and *Gorgons* heads of ridiculous and fanaticall copperie.

Epiph de hz.  
ref.

From out all these impious and impure routes of pretended purity and perfection, the view of the sacred beauty of the true purity, and perfection of Christ Iefus doth deliver vs; and teacheth vs that men are deceiued most with shewes, and that the diuell when he meanes most mischiefe then doth he (as *Iezabel* did) paint and set out himselfe to shew. Let vs therefore hence learne important considerations, and wise judgements, and let vs trie the spirits whether they be of God, or no; for all is not gold that glittereth, saith the old, and true English Adage.

Is there one that can cunningly expound the Scriptures? Do not suddenly believe him, for so could the caytiffe *Caiphas*. Is an other skilfull in all diuine, and humane hearing? so was *Iulian*, yet an apostate. Hath an other received gracious, and principall gifis of Gods spirit? So had *Saul* the reprobate. Do others know the mysteries of faith, of *Moses*, and of the Prophets? So knew King *Agrippa*, yet his best was but almost a Christian. Can others foretell, and presage things to come? So could bawling *Belsam*, being a base hireling. Can they cite the Scriptures? So could the damned diuel. Are they readie in the Fathers of the Church, and in the Counsels? so were the ancient hereticks *Faustus*, *Arrius*, *Manichaeus*. Especially note them if they pretend holy and pure names, as do the mahometical Saracens at this day, boasting that they came of *Sara* the free woman, when as indeed they are Agarens of *Agar*, as *Zosmen* a thousand years agone observed; And as the Iudaites did call themselves of *Iudas* the Gaulonite or Galilcan, who would not endure the name of Lord to be attributed to any creature. They themselves being a rabble (as the booke of God tells us) of desperate cutthroates. *anonym ed marie libri*  
*Beware then of false prophets, and be assured that as many as partake of this beauty are essentially sincere, not in words onely but in deeds, not in conceit or opinion, but in understanding and verity; for whatsoever thy beliefe, it is either of nature, grace, or glory. The things of nature they see, touch, and*

*Sozomen. 6.  
38.*

*Joseph. de antiquit. Iud. lib.  
18 cap. 2.  
A.C. 5.*

and feele The blessings of grace they reade, y they  
perceue, they enioy, and ioy in the certaine expecta-  
tion of glory, which euен now they haue a taste of  
and earnestly long after. The things they hope for  
are not *Abrahams* pillars, set up in the kings dale, nor  
the flower of the poppie, the hypocrites *hypobefis*.  
But those beatitudes which they expect are sure, cer-  
taine, and euен in this life by faith euident. The  
things they ought to do they acknowledge to be the  
mandates of the highest God. Therefore to be per-  
formed. They know they are iudgements, not op-  
nions, therefore to be subscribed vnto. They are sta-  
tutes like those of the Medes and Persians, therefore  
not to be repealed: they are testimonies, and there-  
fore binde the consciences. We pray therefore *That*  
*this name may be sanctified by goodness, not dishonored*  
*by seeming godlines.* *That his will may be done in sin-*  
*cerity, not neglected with pretence of purity, and*  
*that his kinde done may come vnto vs in charity, and*  
*not we put it forsworne in deceitfull integrity.*  
For the life of an hypocrite is ~~as~~ <sup>as</sup> a masked  
mummery, not ~~as~~ <sup>as</sup> a knowne verticie. His faith is  
~~as~~ <sup>as</sup> of things imaginary, not ~~as~~ <sup>as</sup> of solidtie.  
His intent is that ha shal by his good  
deeds as shal trace of a ship in the water, no where  
to be seene; and his glory as the waſſing of a birds  
wings in the aire, but her passage appears not. Let  
the Atheist be intamble hereat, for he is indeed the  
diuels wizard. Let the Libertines feare that arose fro  
Copps and *Quakers* in the Low countreyes, being the  
viano

baftry of basendise. Let the begetters and hatchers of new opinions be amazed, who more trust their priuate spisit then the stremme of iudgement, who had rather be the head of a foxe then the taile of a lyon, and choose rather with imperious Ceser to be the first and chiefe of meane and beggery Taren-tum, then the second of imperiall and triumphant Rome.

And let vs (men and brethren) be rauished with the true, and matchlesse beautie of our Lord Iesus Gods best beloued, our welbeloued; and let vs be *Reals*, not *Nominals* onely, knowing that we looke not for an imaginary heauen; but for the heauen of heauens, the *celum celorum*; being alwaies mindfull of that of our Sauiour: *Yelesse your righteousnes exceed the righteousnes of the Scribes and Pharisees*, (that is, of all hypocriticall and seeming professours) *you cannot enter into the kingdome of heauen.*

Come then ye faithfull soules vnto this pure and bright fountaine of grace, and his bloud shall purge you from all sinnes past, present, and to come: Come to this pure fountaine, for herē is the cleane water that *Ezechiel* speakes of, poured ouer you to purifie you in Gods fighes by the i[n]visible hand of the sacred Trinitie. Call vpon God that he may wash you with hisope of grace here, that you may be truly cleane as all his people are, and that in the end he may present you beautifull and blamelesse in his displaied glory, in the bright and white emi-nent robes of his owne righteousnes in Christ your onely

Mat. 5. 10.

Exech. 36.

onely mediatisour, and perfecter.

And then doubtlesse our soules shall yet further see, euen in this life, another glimpse of this surpassing beautie; for our beloued is not onely white, but ruddie also; white in purenesse, ruddy in zealous loue towards vs; both seraphicall, and cherubicall, herein both wholy passible, and wholy amiable. Let vs review then this his zealous loue in the mystery of the colour prefiguring his passion; and in the history of the substance; performing the forespoken prophecies.

There ~~is~~ <sup>are</sup> threefold red. 1. a skarlet red. 2. a rofeall red. 3. a purple red: all prefiguring this our welbeloued in his sufferings, and really performed in him. *Who is this that cometh from Edome* (that is, from this cursed earth) saith *Esay*, *wish red-coloured clothes of Bozrah*, that is, with trophies of victory and triumph: &c. There is skarlet red, *Esay* 63. 1. *I am the rofe of the field, and the lillie of the walles*; saith Christ of himselfe: there is rofeall red, *Cant.* 2. 1. And in the Gospel we reade, that his enemies put a purple garment vpon him, to portend his purple death. This colour was also prefigured in the red sea that saved Israel; in the red cowe in the sacrifices; in the red cord in *Zekahs* window; the seuenre hostage of wane; in the red thred about *Zorobarme* in his birth; of whose pedigree Christ descended. *Ob, our welbeloued to a viler in basenesse, a lillie in puritie, a rase in fayth*; imprented diuine boog. You see the colour, behold also the substance, and

10f. 1.  
Gen. 38. 27.  
Mat. 1. 3.  
B. sup. Cant.

performance of this zealous loue, which to display  
 unto you, I shall be bold to take vp *Jeremiis* procla-  
 mation vied in his Lamentations, and say unto you  
 as if Christ himselfe spake in person, and shewing  
 you his sufferings, shoud eare: *Hence vno regard alle ye  
 that passe by this waye. Behold, and see if therel be any  
 sorrow like unto my sorrow which is done vnto me, and  
 wherewith the Lord hath afflicted me, in the day of hu-  
 fieris wrath.* For what could he haue suffered that he  
 did not suffer? he was most lamentably affliccde by  
 all sorts of men for whom he suffered. Despised he  
 was of Iewes, 2. Scorned of Gentiles; *Princes of the  
 earth* stood vp, and kings banded themselves against the  
 Lord, and against his Christ. 4. Priests conspire in  
 counsell, and choose a murtherer rather then the  
 Lord of life. Souldiers despide his vestures. 6. His  
 owne seruants flie from him, *Judas* betraies him, *Pete-  
 ter* denies him. Thus we may on all sides see Iewes  
 and Gentiles, Princes and Priests, Souldiers and ser-  
 uants, doing whatsoeuer the Lord of heauen had de-  
 termined before to be done.

Looke vpon him againe, and see him perplexed in  
 all his members, with loathsome spittings in his bles-  
 sed face, with piercyngh thornes vpon his sacred heade,  
 with bessis vpon his comely cheeke, with stripes  
 vpon his manly backe, and with the transverse  
 part of the cross vpon his gloriouse shouldeles, 3. Im-  
 peached in his estate with scornefull reproches, his good  
 name wronged with blasphemies, his honor  
 trampled vpon with shamelesse obloquies, his holly  
 gar-

Ier. Lament. 1.

12.

Psal. 2.

Mat. 26.

Act. 3.

1. 20.  
 2. 82. 99. 20.  
 3. 11. 12.  
 4. 2. 20. 21. 22.

garments shared with profane lottery, and his reputation stained with the association of thecues.<sup>4</sup> Tormented in his senses, his touch with the piercing nayles, his sent with the loathsomnesse of Caluarie, the place of dead sculs; his hearing with wicked detractions, his sight with the sorrow of his blessed mother, and with the moane of his beloued disciple: his taste with gall, and vineger. Inwardly also distressed; for *his soule is beavie even unto the death*: so that he cries, *Father, if it be possible let this cup passe from me*; and sweateth cloots of blond that trikles downe to the earth, to blesse it that was accursed: At which time an Angell is sent from heauen to comfort him. Yea in the extremity of this his vnspeakeable passion he cries with a loud voice, *My God, my God, why hast thou forsaken me?* Yet none of this, nor all this could suffice vntill he had yeelded vp his sacred soule into the hands of his heauenly Father.

Blessed, and beloued men, fathers, and brethren in this our Beloued, is not this his zealous louie the roscall beautie of our benediction? 1. Is not this that blond that purgeth vs from all our sinnes? 2. that speaketh better things for vs then the bloud of Abel for that called for vengeance, but this craves for vs mercie. 3. Is not this the sacrifice whereby we haue remission of our sinne? 4. Is not this the reconciliatiōn whereby wee do partake of the diuine nature, this sacred blood being shed into our hearts by the Spirit of God? 1. Is not this red sea the bath for all sinners, to cure vs of our leprosies of incontinency,

Luke 22.

of our lethargies of ingratitude , of our dropsies of couetousnesse, and of our palsies of inconstancy , and strayings aside from God? 3. Is not this the oblation that maketh God propitious , and a louing father vnto vs ? openeth the kingdome of heaven that was shut, and sealeth vnto vs all the holy promises of God?

Let then a beleeuing soule say, O Lord Iesu what shall I repay vnto thee for this thy loue? I owed the debt, and thou didst pay it: I haue sinned, and thou art punished ; this whole worke of thine is singular patience, the performance of it wonderfull humilitie, the cause vnspeakable charity. I haue circuited the whole earth , and can finde no where any such loue, as in thy glorious passion, the breadth whereof is Charity diffused , dilating it selfe into the fowre parts of the world. The length is long suffering, for thou haft borne mans iniquities ; the height is the hope of heaven, and a certaine assurance of the same. The depth of it, is deliuernace from the lowest deepe the pit of fatall and finall destruction. If any should periwade me to come downe from the high meditation of this sacred mystery , I should greatly refuse it : for it shal ever bea bundle of Myrthe betweene my breasts ; yea here will I die, and not descend vntill the Lord stretch his hand from heaven, and take me into his holy sanctuary.

But to the rethlesse and respectlesse soule which regardeth none of this, our welbeloued saith farther, See what I suffer; these paines, these grones, these moanes,

moanes, these nayles, these thornes, this speare; this profusion, and red sea of crimson bloud: yet am I much more inly tormented, that thy wilfull soule should yet be vnthankfull for this so vnspeakable loue, for this so vnutterable and grieuous passion, sustainted for thy sake, to make thee a wretched sonne of man by nature, to become a blessed sonne of God by grace.

Let vs beloved, and beleeuing brethren take yet a review of this blessed beauty in the sacred mixture of white and red, for he is ruddy both in himselfe, and in his mysticall members. In himselfe his beauty appears ruddie; for in the sacrament he is white in the bread, and red in the wine: therefore in the Scripture stiled sometime Manna, which was white, like the christall dew; and sometime a Vine which yeeldeth red grapes to glad the heart of man. The grapes of this sacred vine were the parts of his body, the crosse the wine press, his bloud the holy liquor thereof, making glad both God, and man: God in the holy obedience of his sacred Sonne, purchasing himselfe a glorious kingdome; and man in the saluation of his sinfull soule. These sacred seales of bread and wine shew the Lords death vntill he come againe. *Josephs* coate besprinkled with bloud, portended him to old *Israell* as dead, but not actually; but these shew our true *Joseph* to be crucified, and done to death in deed; and yet he like *Sampsons* lion sends forth euening, & after his death, sweete honny combes, and most redolent graces. For his death abateth the

sting of death, abandoneth sone, despoileth fathan  
the strong man of his weapons, and procureth for  
vs that die in him the land of the living.

This holy mixture of white and red appeared in  
the opening of his side, whence flowed water and  
bloud, this blessed opening being much more po-  
werfull then *Moses* rod; for that caused water one-  
ly to come out of the rocke, but this both water and  
bloud. The Fathers therefore obserue, that as out of  
the side of the first *Adam* the woman was taken by  
whom came sinne: so out of the side of the second  
*Adam* the Church should be framed, to saue (as *No-  
abs* arke) the sonnes of men from the generall and  
fearefull deluge of sinne; and shame. Let then  
now all Histories tell, or historiographers of the  
world shew if in any age they haue seene or read,  
how that a mans limmes did showre downe  
stremes of bloud, or that in any agony the face of  
man should stand beset with drops of crimson  
bloud. Neither doth this content the holy wisdome  
of God, but that also wee should see this loue of  
Christ resembled, yea testified vnto vs againe in re-  
ference, even in his mysticall members, that is, in the  
belieuers, by forgiuing whose sinnes he hath made  
them pure and white in his sight, and giting also  
many of them grace, and honouring them so farte,  
that they willingly suffered as martyrs, whereby they  
also became purple red. Of the first white this is un-  
derstood: *Burge me with hyssop, and I shall be cleane;*  
*wash me, and I shall be whiter then snow.* This is the  
perfect

perfect beauty indeed to be purged from sinne. Of the second it is said of his beloued martyrs, *That they were prodigall of their lives even unto the death*, for the testimony of the Lord Iesus. Such were *Iames, Antipas, Ignatius, Polycarpus* in the former ages; and all other eyen those thousands (in those *Mariana temporis*) whom fire and faggot devoured, and all other exquisite torments that could be devised by the wicked, bloudy, butcherlike mindes of Gods enemies. All which blessed soules were translated to God whom they loued, in fierie chariots of persecution, and were rapt vp with *Elias* to the vision of the eternall God. This being indeed their matchlesse felicitie, that they were so greatly honored of their God, *that they should shadow out vnto him his Christ* whipped, stocked, striken, stoned, tormented, tortured, and bloudily butchered.

Apoc. 12.

Let not then the vaine and gallant minions of the world boast of their venetuous ladies, or of their bright custizans, or *Helens*; on whom they dote, which are but as the dunghills & vnsauory salt of the earth; for behold here is a lillie and a rose from heauen; even our Lord Iesus, a white lillie deuoid of sinne, and a daniske rose in his pure and cranson passion: And let them againe behold his martyrs as pure lillies cloathed with his righteousness, and as red roses in their sacred martyrdomes, into whose calendar every beleeveng soule should desire rather to be registred, then in the catalogue of all the worlds misbelieuing or misperswaded *Magnificies*.

Auctor.

G 3

And

¶ And seeing beloued that we are come to bloud,  
let vs panse a little, and stand still awhile as the peo-  
ple did when in the wars they came, and saw *Asael*  
lie weltring in his bloud; and let vs see the godly  
suffer for the godles, the guiltlesse for the guilty. Let  
vs looke vp to the crosse, and see our Sauious lie wel-  
tring, gasping, crying, bathing, strugling, and dying  
in his bloud. *David* could say, when he saw the An-  
gell of the Lord kill the people with the plague of  
pestilence: *I haue sinned, what haue these sheepe done?*  
But Christ might haue said otherwise: *These sheepe  
haue sinned, what haue I done?* I am constrained to  
pay the things I never tooke. What more (blessed  
brethren) could he haue done for his vineyarde?  
what greater loue can be shewed, then for a man to  
die for his friends? yet our welbeloued died for vs  
his enemies. But what doth the Lord require at our  
hands in retribution for all thele blessings? Surely  
onely faith, and feruency of zeale, by which we also  
shall become white and ruddie by his sanctifying  
and by his sauing grace. Faith is as *Jacobs* hand, which  
will not let the Angell go vntill he haue the blessing.  
It is also as *Jacobs* robe put on to gaine out elder bro-  
ther Christ Iesus his blessings; and it is the wedding  
garment wherewith we must enter into the wedding  
house of our spouse. And feruency of zeale is an ef-  
fect of our loue, and is an heroicall, and magnanimi-  
ous vertue shed in our hearts by the holy Ghost,  
whereby we are moued to holy anger when either  
the glory of God, his truth, or his honor is violated.

Behold

Behold the zealous, and ruddy beautified Christians in this kind : *Who will rise with me against the wicked? or who will take my part against the euill doers?* faith *David* the Lords worthy; And in another Psalme, *I fainted because men kept not thy law.* And againe, *The zeale of thine house hath euen eaten me up.*

Psalm.119.

The zeale of God doth eate one vp, when God giueth such courage and magnanimitie of heart vnto some one man, that he withstands many mightie and malicious transgressors; and yet is not remoued from his holy valour and resolution, though the earth be moued, and the mountaines caried into the midst of the sea. Such an one was *Elias* against all Baals false prophets, and *Micahias* against the foure hundred false prophets of *Abas*: and of late yeares *Martin Luther* against the Pope and all his complices. But we in our last, and worst age eate vp the zeale of God, because wee do not resist the euill wherein *totus mundus ponitur*, the whole world lieth; nor the arrogancie of the presumptuous, nor the malice of the mighty, nor the haughtines of the proud, nor the tyrannie of the oppressors: but like bastards, and not children, declaring to our owne selues that we haue not one drop of the good bloud of our heauenly Father in vs; for *bonus sanguis non mensitur*: honorable bloud cannot dissemble, we suffer God to be blasphemed in our hearing, Christ to be scornered, his sacred Ministrie to be despised; and we in the meane while either assent thereunto, or neglect to rebuke

rebuke it; which sheweth that we partake not at all of this diuine and roselike beautie.

O that the Seraphicall zeale of God had inflamed the Princes, the Prelates, and people of the Christian world, as it did *David*: not a martiall zeale which is a feruour without discretion, but a zeale according to knowledge; not anger *per vitium*, but holy anger by zeale; not priuate grudge, but zeale appertaining to the vocation and calling we are of, which hath both a good roote, and a good end. Such as was *Elias* zeale for the Lord of hoaster against idolatrie: Such as was *Phineas* zeale against the beastlynesse of *Zmire* the sonne of *Sale*, and *Cozbi*: Such as was *Ezechias* zeale for the peoples reuole; Such as was good king *Iosias* zeale, for the Lords dishonor among the Priests: Such as was *Nebemias* zeale when he heard the people speake halfe Hebrew, halfe *Ashdod*, halfe *Sur*, halfe *Sion*, halfe Christ, halfe *Belial*.

Oh, to these holy Cherubicall zeales I exhort you (beloued) in the name of the Lord. Be you angrie with those that are angrie with God, when tribulation besafs them, or if their hearts bee not glutted with all the delights they desire, or if God do not fill their bellies with onions, and garlike, and other such like grostnesse. Be angrie with preachers that lie as *Ionab* did vnder the gourd, and preach not. Be angrie with the dogs that returne to their vomit, and with hogs that wallow in the mire, albeit they haue bene ten times purged. Be angrie with vice that ruleth,

ruleth, with the diuell that tragedeth, with vanity that reigneth, with lies that sway almost every where. It remaigneth that I onely acquaint you with a safe station (while you are here) to stand in, and a powerfull supplication (while wee are here) to pray with.

Let your station be like that of *Elias* in mount Horeb, who stood in the clifts of the rockes entrance, vntill the strong wind, the earthquake, and the fire (in all which God was not) were passed by; but when he heard a soft, and still voice, he came out, and stood before the Lord: so let vs be continually meditating the passion and rents of our rocke Christ Iesus, and hiding our selues therein, while the winds of wickednesse, the earthquakes of changings and chances, the fire of might and malice; and while all the works of darkenesse (wherein God is not) passe by; vntill we heare a soft, and sweete voice of the Lord to call vs forth of our station to rest: Then let vs go forth willingly vnto our welbeloued, and loue him, and liue with him for euer. Let our prayers and supplications in the meane while be the words of the hard-hearted and misbeleevinge Iewes, but not their spirits; for they cried, *His bloud be vpon vs, and vpon our children:* and it was, and is so to their vtter ruine, and desolation, even vntill this day, as a iust iudgment of God, for their crucifying the Lord of life. But we will pray, and say in the spirit of the faith of Iesus in whom we beleue: *His holy bloud be vpon vs, and vpon our children to our saluation, accor-*

Mat. 26/

ding to Gods blessed promise made to the Patriarks, Prophets, and to all the faithfull.

For he is *the chiefest of ten thousand, &c.* or as some reade it, *the chiefest of twelve thousand*; wherein wee may see the mystery of the number, both of ten and twelve; as also the excellency of the partie, that he is the chiefest in heaven, and the choicest on earth, together with the perfection of both heauen and earth in himselfe, and imparted to his chosen the Church of the redeemed. The Pa-  
pists, imitating the Platonists, are very superstitious in numbers, the one putting a fatal necessity in them in the period of estates and kingdome; the other affirming a certayne secret efficacy to be in many numbers, but in the septenary number especially. Hence haue they their canonical houres for prayer, and sacrifice. But *Bodin* in his booke *de Repub.* iustly taxeth *Plato* for that dreame. And the schooles conclude against them both, that *Numeri, qua numeri, nulla vis, nulla efficacia.* Wee therefore will content our selues with the holy and mysticall use, which the booke of God maketh of them. The mysticall numbers of sacred text are these; to wit, three, foure, fife, sixe, seauen, eight, ten, twelve. Ten and twelve meete vs in this text by variation of readings, both signifying perfection. Ten is the highest of simple numbers, all nations after ten begin to number againe. The tenth was consecrated to the Priests, Godseruantes. In the tenth moneth the waters of *Noahs* flood abated. *Sam* a father of the faithfull feeth

seeth the tenth age: Ten words for the Creation of the world, and ten words for the government thereof, as the Talmudists obserue.

For twelve, we reade of twelve Patriarches the sonnes of *Iacob*, twelve stones set vp in Iordan, twelve precious stones in the breastplate of *Aaron*. At twelve yeares *Salomon* decideth the plea of the dead child. Christ the true *Salomon* at twelve yeares disputeth with the Doctors. Twelve Apostles are sent to perfect the kingdome of grace. Twelve foundations, twelve gates, twelve Angels the porters; a tree that beareth twelve manner of fruites medicinable all the twelve moneths of the yeare, describe the perfection of the kingdome of glory in the celestiall Ierusalem.

Thus we see, that the mysterie of the number sheweth onely the excellency of the perfection of the partie, being the chiefest in heauen and earth, so described by *Ihesus* the Divine, Apoc.5. A throne is seene in heauen, one sitting theron having a booke in his hand written within and without, sealed with seauen seales. But none was found neither in heauen, nor in earth, nor vnder the earth worthie to open the booke, no nor once to looke into it. Then wepte the Divine because none was found worthie to open the booke; or once to looke thereto. But one of the Elders said, Weepen not: Behold the Lion of the tribe of *Iuda*, the stocke of *David*, hath so preuailed, that he may open the booke, and loose the seales thereof.

Rom.1.

This booke is Gods will, these seauen seales are loosed, and made knowne vnto vs by the declaration of Iesus Christ. The first seale is his Natiuitie opened, Mal. 4. 2. *But vnto you that feare my name, shall the Sunne of righeteousnesse arise, and healtb shall be under his wings, and ye shall go forth, and grow vp as fat calues.*

The second his Baptisme, Zach. 13. 1. *In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannessse.*

The third his Passion, pouirayed by Esay 53. chap. throughout.

The fourth his Descent deciphered Hosh. 13. 14. *I will redeeme them from the power of the grane, I will deliuer them from death: O death, I will be thy death: O grane, I will be thy destruction.*

The fift is his Resurrection, recorded Psal. 16. 10. *For thou wilst not leaue my soule in the grane, neither wilst thou suffer thine body one to see corruption.*

The sixt his Ascension, described Psal. 68. 18. *Thou art gone vp on high, thou hast led captiuitie captiue, and received gifts for men, yea euen the rebellious hast thou led, that the Lord might dwell there.*

The seaventh is the sending of the holy Ghost, pointed out vnto vs, Ioel 2. 28. *And afterward will I powre out my Spiritis upon all flesh, and your sonnes and your daughters shall propbete, your old men shall dreame dreames, and your yong men shall see visions.*

By the opening of the fift seale, to wit, his Natiuitie,

uitie, whereby he became flesh, he hath redeemed vs from being worse then very brute beasts. For man being in honor vnderstood it not, and therefore was compared to the beasts that perish. *S. Augustine* speaking of the grace of the new Testament comforteth vs thus saying: *Let no man despair, but conceue hope unspeakable, for by participation of the word, we become the sonnes of God, seeing that Iesus Christ by incarnation is become the sonne of man. Ask your forefathers, saith Moses, and the daies of old, euен since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if there come to passe such a great thing as this. Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and lained?* If Moses speake thus of the voice of an Angell (for the law was giuen by the ministrie of Angels) what may we say of the gracious words of eternall life, vttered by the Lord of life? Indeed the cloud that led the people of God in the wildernesse, was darke toward the Egyptians, but bright and lightsome toward the Israelites: *So if our Gospell be bid, it is bid to them that are lost, for now the booke is opened, and the seales loosed.*

By Baptisme the second seale we put on Christ, Gal.3.2. *For as many as are baptized into Christ, have put on Christ, & are engraffed into him by the Spirit, Rom.6. For if we be graffed into him by the similitude of his death: euен so shall we be in the similitude of his resurrection.* It being the lauacre of regeneration both priuatively, and positively; priuatively in for-

giving our sinfullnesse, and positiuely in conferring his owne righteousnesse vpon vs, begun by sanctification, perfected by glorification. This blessed seale of sacred baptisme being vnto vs *πάνεργον ταύτην*, as *Clemens Alexandrinus* calleth it, the counterpoise of all deadly venime of corruption, being also the *diluvium peccati*, as *Nazianzen* cleapes it, the deluge of sinne; the water of adoption, so *Basil*; and the purgatory of life, so *Chrysostome*. These vertues being not in the element, nor in the weight of the worke, nor in the intention of the Baptizer, but onely in the bloud of Christ, which purgeth vs from sinne and shame.

N  
By the third seale, to wit, his Passion we are reconciled to God the Father, and sealed to everlasting life. Behold the wounds of Christ hanging vpon the crosse, his precious bloud shed in his agony of death, the price of our redemption. Behold againe his head on the crosse inclined to heare vs pray, his heart opened that we might see his deare loue, his armes stretched forth to embrase vs, his whole body exposed to shame, scorne, and torture, to redeeme vs.

His descent the fourth seale was the death of death, and the death of the diuell who had the power of death, the ruine of the gates of hell, that they might never preuale against his people, the triumph ouer darknesse, and the defiance of all hellish power, and principalities.

By his resurrection the fist seale, our corruption putteth

putteth on incorruption, the bandes of death are broken, the horror of the graue is turned to sweete repose and sacred rest in the Lord.

By his ascension the sixt seale revealed, is opened an entrance to heauen for vs, from whence before wee were exiled. He is entred himselfe not in his owne name, but in ours, according as he himselfe saith, *I go to provide you a place.* Ioh. 14. In a word, he ascended to fulfill all things, the earth with his mercies, hell with his justice, and the heauens with his glory.

The mission of the holy Ghost being the seauenth seale, hath furnished the Christian Church of the redented with the seauenfold graces of his glorious spirit. *Gregory vpon Ezech.* saith, that seauen ascents or steps were to go vp into Ierusalem the holy citie, mystically signifying the seauen graces of Gods spirit tending to the perfection of Christian glory.

The first of these gifts is filiall feare, making vs humble.

The second, Christian pietie, making vs mercifull.

The third, divine knowledge, making vs discreet.

The fourth, sacred intelligence, causing vs to be prouident.

The fift is the wisdome of God, making vs prudenter.

The sixt, fortitude, setting vs free.

The seauenth, counsell, making vs wise to saluatiōn in euery occurrence.

These

These graces of Gods Spirit are also signes vnto our brethren, and seales vnto our selues, of our heavenly perfection. For by his reuealed Natiuity wee as new borne babes in the second birth must desire the sincere milke of the word, to feede our soules therby vp to eternall life.

By baptisme we learne to confesse our sinnes to God, and turne our misdeeds outwards, as the Scapulendra doth her entrals to wash them.

By his passion, onely to reioyce in the crosse of Christ, whereby the world is crucified vnto vs, and we vnto the world.

By his descent into hell, to remember that we couet not, lest we fall into temptation and snares of the diuell.

By his resurrection, to striue that we may haue part in the first resurrection, so shall not the second death touch vs.

By his ascension, to seeke the things that are aboue where now Christ our treasure is, and not the things beneath.

And by the sending of his graces, whereby the loue of God is shed abroad in our hearts by the Spirit which is giuen vnto vs, that all things may be consecrated to Gods glory.

Which things that we may performe, behold Christ the chiefest in heauen hath opened the book, that we might know them, and loosed the seales that we might do them. Woe therefore be vnto them to whom his booke is yet shut, and those seales yet vnloosed,

loosed; for our Gospell is hid to none but to them  
that are lost. Christ Iesus is also the chiefest to be  
found on earth. In the Revelation of S. Ioh. Chap. 7.  
there are 144000 sealed by twelues; Christ is sealed  
in the tribe of *Inde*, in whom also the rest are sealed,  
to be the associates of the Lambe, according to that  
ancient prophecy of *Jacob*, Gen. 49. saying, that the  
*Scepter should not depart from Iuda, until Silo come.*  
And against *Dan* he prophecieth thus, *O Lord I have*  
*waited for thy salvation*, meaning Christ. Thus the  
Chaldean paraphrasts.

I will not here mention the pourtrayture which  
*Pub. Lentul.* sent vnto the Senate of Rome, describing  
the lineaments of our Saviour, as he was vpon earth:  
That he was gracious in aspect, of a smooth brow,  
of an aburne haire, long, and wauing at his backe like  
a Nazarite, with a parted beard, and the whole frame  
of his blessed body being incomparably beyond all  
men that ever were, both in feature and favour. For  
I am not ignorant how apocryphall that relation is in  
sacred history, and how grossly the Papists abuse  
themselves, and others in the table painting, & lim-  
ming of that Lord of life, according to therude  
hand of many an idle lozel, that dares aduenture to  
pourtray that sacred beautie. But what a one the  
Scripture mystically hath decyphered, and described  
him to be, that willingly will we looke vpon, and be-  
hold with awfull eyes of feare, and divine tenuerice.  
And therein also we shall see him *the chiefest of ten*  
*thousand.*

The Psalmographeriū the 45. Psalm setteth him out in the person of *Salomon* to be of surpassing beauty, in the dignity of his forme. For he was fairer then the sonnes of men. Gracious in his speech, for grace was powred from his lips: valiant in his acts, for he was mighty in renoume: powerfull in his facts, for his arrowes pierced the hearts of his enemies: splendent in his roialty, his thronē being forever, and his scepter, a scepter of righeteousnesse at selfe. Magnificent in his whole deportment, for all his garments smell of Myrrhe, Aloes, and Cassia.

The beauty of *Ioseph*, *David*, and *Absalon* are recommended in Scripture, but the first had an alluring beauty, the farther, and the sonne goodly to be looked on: but in Christ it was the beauty of perfection, and not of defecction: *Nullus in Christo corpore neuer erat*. The lewes indeed saw no beauty forme, or stature in his face, Esay 53: yet was he peerlesse, being void of all staine, either of siane or shame, the most absolute perfection of beauty. For his eloquence, what eloquence may declare it? The Grecian *Demosthenes*, and the Romane *Cicero*, are herein but undesribable examples, that was conceived to draw multitudes after him with golden chaines, *ad illum caput tuas, nibil est*. The Queene of the South comes to heare the wisdom of *Salomon*, matchlesse in his iudgement: but behold our true *Salomon* eloquence, who being yet but a child of twelue yeres, the grand Doctor of the law amazed to heare, Luke 2. Being a man his very enemies said, *No man spake like this man*, John 7. His

His owne that knew his worth said, *Thou art the word of eternal life.* When he disputed he put his aduersaries to silence, as we may see in his discourse with the Sadduces: and when he preached, *he taught with authority, and not as the Scribes.* Mat. 7. 29.

Ioh. 5. 6.

Yet this gracious eloquence, and heauenly charming was follie to the Pharisees, who thrust him out, Lu. 4. 29. and to the vnbelieuers madnes, and therefore they cry, *He bath a diuell.* So euен at this day, the spirit of prophecy (which indeed is the fauor of life vnto life) becomes to some misperswaded misbelieuers the fauor of death vnto death. Neither is this eloquence of this chiefeſt the delicacy of words, but the efficacie of power; for out of his mouth goeth a two edged ſword, Apoc. 1. 16. By the eloquence of his word he leadeth the facile, with the terror of his ſword he enforceth the ſtubbornie, and vnwilling: for if his word preuaile not, which deuides & diſcernes; deuides betweene the ſoule and the ſpirit, the marrow and the ioynts, and diſcerneth the very intentions of the heart; then his ſword, the rod of his manly mouth ſhall plague them, and the breath of his mouth ſhall kill them. Eſay 11. 4.

Ioh. 8.

Volentes du-  
cit, noleentes  
trahit.

As for his power, who was ever able to reſiſt it: either Hieroigne, or Heretique. Let the fatal deſtructions, and ſcarful downfalls of Herod Ascalonite, that muſtered the infants of Bethlem, and died diſconſolately; of Herod Archelau, who died ingloriouſly at Vienna in Austria, being but a terror onely to Christ; of Herod Antipas, who beheaded John Baptift

Christa ſervant, and periſhed with his dancing minion in Spaine; and of *Herod Agrippa* a perſecutor of Chriſts preachers, who was eaten vp of wormes in the ſight of thousands at Cefarea Philippi, Act.12. be exemplarу warings to all posterities how they dare reſiſt the Lord Ieſus. Among the ranke of heretiques, let the wretched ends of *Arrius*, *Nicatorius*, and *Eutyches* be preſidents of his power & puissant renoune. And beſides all this, the glorious increaſe, and godly perfeſion of his Churche, maugre the projects of all his open, and ſecret enemies. The ſplendor whereof is ſo eminent, that it remaineth firme & ſteadfast, when other powers haue yeldeſſed therunto: For his kingdome ſhall haue no end. Eſay 9. 7. *The zeale of the Lord of hostes ſhall bring it to poffeſſe.* And God the Father hath giuen him a kingdome, that ſhall not be taken away, Dan. 7. 14. As the Angell told the bleſſed Virgine, *That Christ ſhould rule over the house of Jacob for euer.* Luke 2.33. His equity ſuſtaining his thronē, For he iudges not by the ſight of ſhortes, nor by the bearing of the erres, but according to iudgment, and equity. Eſay 11. 3. *He will be a ſtrong rooke, and a ſtrong bulwark, and a ſtrong tower to the eareſs of the poore, and a refuge from the wind, and a ſhield from the tempeſt, and a ſtrong tower in the daie of trouble.*

His magniſcence is boundleſſe mercie, All about him ſmell of Alcyone. Ales and Caſtig. For he abhorred not the conſelling heeſt: he defiſſed not the ſinfull wooman that wept vnto him: he diſteſſed not the ſuppliant Cananite: he iudged in the adultereſſe apprehended in the field, vnto be called Mattheu: diſting at the receſs of churche: he had no reſpect to the diſciple that denied him: yea he prayed for them that

crucified him. And therefore the spouse representing the Church of the redeemed, saith in the Cant. *We will runne after thee in the sweete odors of these thine oyntments, and fragrant perfumes, the sacred confections of thy most perfect nature.*

Cant. 1.

Thus we see our welbeloued to be the chiefest in heauen, and the choicest on earth, yea the perfection both of heauen and earth, both in himselfe, and also in his redeemed Church. For he is the *veritas*, by which the heauens and the earth were perfected. The Elohim by whom al things in the great vniuersall receive speciall perfection in particular, he is *vera gressus* all sufficient for himselfe and others, rightly resem-bled to the gloriouse Sunne, that hath highe sufficient for it selfe, and for both the superiour, and this inferior world also.

He is *Ens simplicissimum*, and things the more simple, and deuote of countenance, the more pure and perfect they are, as heare is the more it selfe the loue it is intermingled with cold, and wine the less it is alayed with water, and gold the lesse drosse is in it, the more refined. But our welbeloued is most pure and perfect without any the least drame of blending or commingled of narrow bee from *vera gressus* built a word he is the perfection of life, motion, and being. A swiche riche and faire blanch he is in his *vera gressus* for who so libeth not in him is dead alreadly albeit he haue name that he liveth. *vera gressus* of motion, for who so moveth not in him is al-  
lured, and doth perye in him. *Domine viva, et range*

Ioh. 3.

In his Church of the redeemed he is also of most absolute perfection, which Church consisteth both of men and Angels; he being the perfection of both: who albeit he was made man, yet was he God from everlasting, laied in a cratch, yet adored by Angels from heaven, and worshipped by sages on earth. The Lewes saw no beauty, nor comeliness in him, yet beleeuing eyes saw in the mount a glimpse of that glory which rauished them with exceeding great joy. He was baptized as man, yet forgiueth sins as God; he hungred, yet filleth a thousand hungry soules with the bread of life, the Angels foode. He prayed as man, yet heareth our prayers as God: he wept as man, yet wipereth all teares from our eyes.

In a word, he is the perfection of prophecie and priesthood, of sacrifice and sacrament. I exhort you therefore beloved and blessed in the Lord Iesus; seeing that the chiefeſt and choicest man and woman among vs is more then a little imperfect, let vs flie and haſten to our perfection, to be perfect men and women in Christ Iesus; and to rest and abide with him, that we may be beauteouſ, and perfect, as surely all those shall be that abide ſtedfast, and are found in Iesu Christ, according to his effectuall prayer, John 17. 1 in them, and thou in me, that they may be made perfect in one. For by him was our creation, in him is our preservation, and of him we shall

be our eternall felicity, and perfection.

Let vs then ( men, fathers and brethren ) returne  
vnto him with stedfast eyes lift vp to heauen, where  
our perfection is; with bowed knees of humility, and  
grace, and with pure hands lifted vp to the throne  
of God, without wrath, or enuying, euen to him that  
was, and is, and is to come; that he would grant vs  
continuance of that we are to be his, and giue vs sup-  
plicie of that we want, and that we resolute that it is  
our chiefest grace, and choicest beauty, to haue the  
least resemblance of his diuine perfection in vs. Euen  
so Lord Iesus. To whom with the Father, and the  
holy Ghost, be rendred all praise, perfection,  
power, maiestie, and glory, through-  
out all ages, for euermore.

Amen.

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*Errata.*

Pag. 4. lin. 28. for when, reade where. p. 37. l. 12. Goodeffe, reade  
goodeffe. p. 33. l. 19. shall, reade had. p. 30. l. 4. hearing, reade learn-  
ing. p. 37. l. 4. propale, reade persale.

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